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EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

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IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—Jesus.

VOLUME IV.

WHITE PIGEON, MICHIGAN, FEB. 15, 1891.

NUMBER 4.

OUR PATHWAY.

Onward, upward, lies our pathway,
God in nature planned it so:
As the good path leads us upward,
So the evil leads to woe.
Does the path seem long and weary?
Choose you soon, do not delay;
While you're young both are before you,
Do not falter; choose today.
Oh! weary one, which will you choose?
Is the struggle long and hard?
Does the love our Father gives you,
In your heart find no regard?
Do not listen to companions;
Let your conscience be your guide,
For your comrades soon will leave,
You must for yourself decide.
Selected by ADDIE RELLINGER.
New Paris, Ind.

EXTRACT FROM A HISTORY OF THE MODES OF CHRISTIAN BAPTISM.

BY REV. JAMES CHRYSTAL, A. M.

CHAPTER IX.

The verbs *Baptizo*, *Bapto*, both mean ordinarily to immerse. But they differ in form. *Baptizo* being considered a frequentative, while the other expresses the simple meaning only. While perhaps it may not be advanced as an argument, nevertheless it is well to observe that in the New Testament, 1st, *Bapto*, with its compound, *em Bapto*, is used six times, but never of baptism; 2nd, *Baptizo* is used eighty times, in every instance of baptism. Now this circumstance of the uniform use of a frequentative form for baptism, in preference to one which expresses the simple meaning to immerse, best agrees with trine immersion. It is true that the difference in meaning between the simple and the frequentative verb is often or even generally overlooked in ordinary discourse; but even were we to admit that this is always the

case with *Baptizo*, as it appears that it ordinarily is, it would still seem strange that the frequentative is uniformly used, and the simple never, in speaking of baptism. If there were no shades of distinction and of difference in their signification, why should one be used *exclusively*, where the immersions of baptism are mentioned? And, why, unless the trine immersion be signified, this studied distinction in their use? Can it be mere chance? Let it be remembered that the first Latin who mentions this rite, as well as St. Jerome, translate *Baptizo* at times by *mergito*. The following, from the pen of one who *did not wholly* agree with the views which he presents, may not be uninteresting:

"It would appear then (he has just shown from Tertullian, De Cor. Mil., c. iii, and from Jerome, Adv. Lucif., as above quoted, that *Baptizo* was early translated by *mergito*) that a feeling existed among some of the Latin Fathers when they rendered *Baptizo* by *mergito* that *Baptizo* is, in its appropriate, what the grammarians and lexicographers call a *frequentative* verb, i. e. one which denotes repetition of the action which it indicates. Nor are they alone in this; some of the best Greek scholars of the present and past age have expressed the same opinion in a more definite shape. Buttman lays it down as a principle of the Greek language, that a class of verbs in *zo*, formed from other verbs, have the signification of *frequentatives*. Gramm., sec. 119, 1, 5, 2; Rost lays down the same principles. Gramm., sec. 94, 2 b . . . In accordance with this, Stephens and Vossius have given their opinions; and the highest

authorities of recent date in lexicography have decided in the same way. Passou, Bretschneider and Donnegan all affirm that *Baptizo* originally and properly means to *dip, or plunge often or repeatedly*." Stuart himself, however, does not, in all respects, agree with this opinion, or at least with its application to the case of *Baptizo*. (M. Stuart, Prof. of Sac. Lit. in the Theol. Sem., at Andover, in Biblical Repository, January, April 1883, p. 294.)

With the view that *Baptizo* is a frequentative in form agrees Robinson, Liddell and Scott ascribe to it the frequentative meaning as the primary, though they furnish no example.

Is not the existence of the trine immersion as the Apostolic and Divine mode, as the early Christians deemed it, rendered the easiest solution of the question of its uniform preference?

Obj. 1. The New Testament, speaking of baptism, simply says he "immersed him," or "baptized" him, without specifying more than a single immersion.

Ans. This they might have done if they had practiced the trine. This was the customary phraseology of the early Christians who used it. Whether there be no indications in the New Testament of the trine, let the impartial judge, who would positively assert the negative? Who can?

Obj. 2. But the passages quoted from Barnabas, Hermas and Justin Martyr, state only the fact of being immersed or baptized, but do not specify further. We should most naturally understand these testimonies of the single.

Ans. The same modes of expression are common among the early

Christians, and yet we know that their universal practice was the trine. These testimonies were understood by them as referring to the latter mode, or they could not have spoken of it as of Divine or of Apostolic origin; for it is hardly supposable that they could have believed that the immediate successors of the Apostles would have departed from this command, if not that of Christ. Indeed the fact that they spoke of the trine as "handed down from the Apostles," and that they deemed certain heretics the first innovators by bringing in single immersion, is in itself the strongest proof that they never supposed these passages to refer to the single; for in that case the Orthodox would have been the first innovators, and not Eunomius. The historians of the early church, who refer to Eunomius' altering the mode, could find no innovator before him and his followers, and they had probably better means of getting at early Christian records and the rise of heresies than we have, for many of the writings which were extant in their day have been lost.

Obj. 3. But Tertullian says that the trine immersion was derived from tradition.

He says no such thing. Such a representation of his opinions is inaccurate. He expressly asserts, in more than one place, that Christ *commanded* immersion, and that this rite of trine immersion was derived from Him. The learned Waterland says, that the expression in De Corona, cap. iii, beginning "respondentes," etc., refers to the baptismal creed. The view just expressed would make Tertullian contradict himself. See his testimony above, and the reference to Waterland there. It is clear that "respondentes" does not mean "dipping" but answering or pledging, as in Oxf. trans.

Obj. 4. But some writers after Tertullian's time, as St. Basil, St. Jerome, Sozomen, represent it as derived from tradition.

This word derived gives a false

idea of their opinion. They believed it to have been derived from Christ or his Apostles, but to have been handed down by tradition. Indeed there is no subject which is so misunderstood as this of tradition. In later days, for every particular error of the Greek and Latin churches, even in matters with regard to which they were at swords' points, they both claim tradition, though very unjustly. And this has brought even the term itself into suspicion among many. But it should be remembered that the word means nothing more than "handed down." It is used in the New Testament. St. Paul, in 2 Thess. ii, 15, uses this language: "Therefore, brethren, stand fast, and hold the *traditions* which ye have been taught, whether by word or by our epistle." "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the *tradition* which he received of us."

And the earliest writers appeal to the fact that a custom or doctrine has been handed down from the Apostles as perfectly conclusive of its truth.

But they regard this tradition not itself as the *source*, but as the *means* of the transmission. The tradition had come down from Christ or his Apostles as its source, but the means by which it had reached them was by being handed down from one to the other, and witnessed to in the writings of the Fathers; for, when a Father speaks of unwritten tradition, he does not mean unwritten in the Fathers or councils, but unwritten in Scripture. And, often, indeed, they use the term tradition of what is contained in Scripture, and such a use is manifestly in accordance with the literal signification of the word. It will follow, then, that *St. Basil and St. Jerome both derived the trine immersion from a Divine or Apostolic source, but believed it to be transmitted by the historical sense and*

testimony of the early Christians.

They would have spurned it at once if they had believed it to rest on a less basis. Indeed Sozomen expressly calls the trine immersion alone "the divine baptism."

The interpretation which, in its ignorance and self-sufficiency would reject the Historical Testimony of the pure eyes of the church, is like the shifting sands of the desert, or like a ship without anchor or rudder. Many half read persons, who claim to follow "*the Scriptures alone*," mean nothing more than that they reject the light which the immediate successors of the Apostles throw upon their writings, and take the Scriptures as they understand them, not as they really teach; hence the crop of Latin, and Greek, and Protestant errors. Every error now existing has come in part from the disregard of right principles. The test by which we are to try every tradition is that of St. Vincent of Lerius, the "*quod semper, quod ubique, quod ab omnibus*." The oberrations of every part of the church, from primitive custom or doctrine, all lack this. They have not been held "always, everywhere, and by all." So far as they are noticed at all they are condemned by it. This is patent to every one unprejudiced.

Almost all of every creed admit some *Apostolic* tradition. We admit it in making still more clear the scriptural and primitive church polity. The Presbyterian admits it when it teaches him the baptism of infants. And the Baptist admits it when it teaches that the first day of the week should be observed as the Christian Sabbath.

Indeed, regard for Apostolic tradition stands opposed not to the written tradition of God's most holy Word, but it is explanatory of it, serving to make clear points which would otherwise be obscure.

It is *necessary* to all sound and orthodox interpretation on the subjects of which it treats. It condemns by regarding the Ecumenial or Catholic church as the *authori-*

tative interpreter, both of Holy Writ and Apostolic tradition, the Donatistic position of Rome. It most clearly and pointedly condemns the refusal of the cup to the laity, the use and worship of images, the worship of any other being than God, and service in an unknown tongue. But the ignorant often suppose that the traditions of the early Christians and the traditions of that part of the Western church which is under the usurped dominion of Rome, agree when these last are diametrically opposed to, and subversive of the first.

The *doctrinal* tradition, so far as the only authorized interpreter of it—an ecumenial council has decided, is embodied in the Nicene creed. No man may without peril usurp its authority and decide further, (v. can. 7 of Ephesus.) There will probably never be any additions to it by the whole church, and there never will be peace in Christendom until local churches learn, that whatever may be their private opinions, whatever in their notion may be the need of adding to or taking from that creed, in favor, as in Pope Pin's creed, of some error or errors of the Latin communion, or as in the Synod of Bethlehem, or in the iconodulic conventicle of Nicaea in 787, in favor of deadly and pestilential innovations, such definition will, after all, be no definition, because without authority. The Anglican communion does not fall under the same censure. At the period of the Reformation she found notions in favor of errors which had never received conciliar (universal) sanction, but were, nevertheless, taught as though they had, and she was obliged to forbid them. In so doing she has not usurped the position of the whole church, East and West, as have the Greek and Latin communions. She would have encouraged the notion that a part is the whole, had she retained them. In raising a bulwark against their ingress, she acts not only as she had a right, but considering the fatal nature of idolatry, as she

was bound to do. Until the whole church is reformed, it may be doubted whether anything but ruin would attend their obliteration, were such a thing possible. She might in that case rue her conduct where the adversary has saved the tares of heretical opinion among the wheat of sound and authoritative doctrine.

So far as the primitive tradition affects *rites*, it should be remembered that it consists of a few articles, such as to stand praying on Sundays, and from Easter to Whitsuntide, the trine immersion, and a few other *customs*. Some of them fell into disuse in the West, prior to the Reformation, and have not since been restored, although there is no one of them at all inconsistent with the principles or doctrines of the most learned divines of the Anglo-Catholic communion, nor indeed with the most sober of the continental Reformers. If they were restored, primitive tradition would be better understood, and no harm need result to evangelical piety.

For the Evangelical Visitor.

THE SKEPTIC IMPEACHED.

"What is truth?" John xviii, 38.

There are some people born of Christian parents, and brought up in Christian communities, who were early taught the history of the Savior—and from the fact that their parents believed in Jesus, the son of Virgin Mary as the promised Messiah, they too, as a natural sequence, adopted the same faith in so far as the letter goes. In other words: they adopted a dead faith. For "faith without works is dead." James ii, 20.

These people, so brought up and so believing may be nice moral people. They may be strictly honest and truthful. They may even shun the very thought of a mean or ungentlemanly act, and to others not of their class, it seems as though there was but a very short step for such to take to make them true

Christians. But, for reasons best known to themselves, they hesitate and continue to hesitate until their hesitancy extends to indefinite delay.

After living this way for a time and still pondering in their hearts the question of their final doom, they begin to seek relief for their troubled souls in looking for inconsistencies in professed Christians, as well as in the word of God itself. In looking for these inconsistencies among professed Christians, they find—sorry to say—too many. This affords them a trifle of consolation in the thought that these are no better than themselves, and hardly as good.

Next, such a nice moral young man may get into conversation with some Jewish rabbi, who will absolutely deny the divinity of Jesus Christ and pronounce him an impostor; his miracles only feats of magic or mesmerism; his life, death and resurrection as given by the evangelists simply a myth.

Next, our nice moral man may get hold of a book written by an infidel, which will expose all that seems inconsistent in the Bible in order to throw doubt on the whole of God's book. By this time our moral man will begin to think, and so declare, "Well, I don't know what to believe. The professed believers in Jesus Christ say one thing. The Jews, God's chosen people, say another thing. Nearly all heathen nations have a particular good of their own, while infidels and atheists bring up the rear in an attempt to sweep the whole thing out of existence by declaring there is no God at all. That is, no personal God—all is nature. Now, what shall I believe," says our man? "These people all have souls as well as we. They have intellects the same as we. Their reasoning faculties are as good as ours. May their faith not be as good as ours, or on some points even better?"

Now see here my moral man and skeptical friend, whoever you be, that reads this, if you were in such

a quandary as is here depicted, please pay attention to a few words of reason from your own standpoint. In the first place, please consider the fact that all races and people and tribes of humanity with but rare exceptions, have some kind of religion. It seems natural. It is an inborn principle in man to worship some superior being, and that some kind of rewards or punishments will be in order after death, depending on the conduct of the individual in this life. This fact of itself is sufficient to convince any reasonable man that religion is not all a myth, but that there is a true religion, I repeat. Is it at all reasonable that there should be no true religion, when all peoples and tongues and nations are from their very natures religiously inclined?

Taking it for granted then, that you will admit there is a true religion to be found somewhere, and that this true religion is of the greatest importance of all human considerations, it becomes us as intelligent men and women to use our best efforts to find out which one of all the religions extant is the true one, and not only to find it out, but to put it into practice; because this is to determine whether we shall be everlastingly happy or not. Then right here comes the question, how can we find it out? It would, indeed, be a laborious undertaking for a man to attempt an examination of all the religions in the world, and compare them as to merit or truthfulness. Neither is it necessary to do so when one is presented to him, substantiated by such infallible proof as to leave no room for doubt. Again the question comes, is there a religion of which all this can be said? We say most emphatically there is. We say more. We say it is the religion of Jesus Christ, who was born of the Virgin Mary, at Bethlehem, Judea, over 1800 years ago.

To give all the proof that might be adduced, that Jesus Christ was the Son of God, that he was both human and divine, would fill many

pages. We, therefore, give only a few of the most convincing incidents. And first, of the numerous prophecies of ancient times concerning his coming, we will give only one—seemingly the most notable one. It is found in Isa. ix, 6, and reads as follows: "For unto us a child is born, unto us a son is given, and the government shall be on his shoulders: and his name shall be called, Wonderful Counsellor, the Mighty God, the everlasting Father, the prince of Peace."

Now, can it be proved that the babe of Bethlehem was really the child here promised? This is what we purpose to do. It is true, the name given him in infancy was "Jesus," and not all the different ones stated in this prophecy; but in after years, and even now, all these names are appropriately applied to him. Already at the choosing of his twelve apostles he assumed the government of that small, but ever increasing church. But to prove more clearly that he was the Son of God—the true Messiah, particular attention is called to the account given of him by the four evangelists. No reasonable man can doubt that four men in writing at different periods of time would so well confirm each other's statements if they were not true. Three of them mention the same thing that took place at his baptism. Namely, a voice from heaven declaring, "Thou art my beloved Son in whom I am well pleased." Can any one doubt this statement? If so, we might as well throw away all history that is over one hundred years old, and declare it doubtful and unreliable. But this we will not do. We all believe that Christopher Columbus discovered America in 1492. We all believe that American Independence was declared July 4, 1776. We all believe there was such a man as George Washington, and that he commanded the American armies. We believe these things because they are so written. We do not in the least doubt them. Then why should we doubt the statement of Matthew,

Mark and Luke, each of whom testifies to this voice from heaven at the baptism of Christ.

Now reader, if you are one of these doubting ones, please take up your Testament and read the preface of Luke's gospel. Namely, the first four verses and see how earnest that good man was, in his effort to impress upon the mind of his friend Theophilus, the truthfulness of the divinity of Jesus Christ. Luke was a man of more than ordinary education in his time. Professionally he was a physician, and of course a man of good intellect, who would not on the strength of a vague rumor go to work and write out at such length the history of a man's life, for the special benefit of an esteemed friend of his as Theophilus was. No. Never! He says, "that thou mightest know the certainty of those things wherein thou hast been instructed." We must believe that Theophilus had already been instructed concerning the Savior; but Luke went to work to make it doubly sure to him, Who this Theophilus was we can only surmise. Likely he was a physician too, and had been Luke's companion at the same medical school and now practicing in some distant part of the country. Any way Luke took great interest in him as a friend, and being such he would of course not write anything to him, except what he himself had the most indubitable evidence of believing. In his gospel Luke gives a more detailed account of the life of Christ than any of the other evangelists and ends it with his ascension. Some time afterward he wrote the "Acts of the Apostles" also addressed to Theophilus. Here again in the outset, he states in the most positive terms that Jesus showed himself alive after his passion, by the most infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And again in the ninth verse, "While they beheld he was taken up, and a cloud received him out of their sight." Could any stronger evidence of the

divinity of Jesus begiven than this? Announced to his mother before conception by the angel Gabriel. Again announced to Joseph in a dream. Declared by the angel to the shepherds that the babe that was born is "Christ the Lord." The wise men from the far east that followed the star had a sure token and finally the testimony of a number of witnesses that saw him being taken up and disappearing in a cloud as also the testimony of the two men (angels) in white apparel, that this same Jesus which is taken up from you into heaven shall so come again in like manner?

Now can any one of good common sense believe that all these things written about Jesus is a mere fabrication and only intended to deceive? Nay, verily! And this writer is of the opinion that even any old Jew, if he wants to be honest with himself before God, will confess that Jesus Christ is the Son of God and Savior of the world.

A few more words about Luke and we close. His gospel is said to have been written twenty-three years after the death of Christ, and the "Acts of the Apostles" seven years later. Luke was not one of the twelve, neither was Mark. We do not find that Luke was at any time engaged in preaching the word, though likely he was. As a terse writer he excelled, and well did he exercise this talent as we find in his productions addressed to Theophilus. It seems that he was a good part of the time the companion of Paul. For by reading the 27th and 28th chapters of Acts, we are led to believe that the writer himself was on board that ill-fated ship. Also in Col. iv, 14, and 1 Tim. iv. 11, Paul makes mention of his presence.

C. STONER.

Polo, Ill.

For the Evangelical Visitor.
THE POTTER.

The art of pottery is one of the most common and most ancient of all manufactures. It is abundantly evident, both that the Hebrews used

earthenware vessels in the wilderness, and that the potter's trade was afterwards carried on in Palestine. They had themselves been concerned in the potter's trade in Egypt. Ps. lxxxi, 6. The clay when dug, was trodden by men's feet so as to form a paste (Isa. xli, 25; — xv, 7,) then placed by the potter on the wheel beside which he sat, and shaped by him with his hands. How early the wheel came in use in Palestine we know not, but it seems likely that it was adopted from Egypt. Isa. xlv, 9; Jer. xviii, 3. There was at Jerusalem a royal establishment of potters (1 Chron. iv, 23), from whose employment and from the fragments cast away in the process, the "potter's field" perhaps received its name. Isa. xxx, 14; Matt. xxvii, 7.

It is evident and plainly revealed in sacred writ that man was first formed of a material that was from beneath, and made so much lower than the angels, and being the handiwork of God, was formed of the clay, yet in fullness of time was to be crowned with glory. Heb. ii, 7. And God foreseeing the position man was to assume in after years and would have a tendency to deform his likeness, he in order to awaken him, it was necessary for God to draw up a comparison, and approach him by way of illustration, showing the manner the potter is to control the lump and comparing the natural man to clay in the potter's hand. As the potter's control over the clay illustrates the sovereignty of God who made us of clay and forms and disposes of us as he deems good: "O house of Israel, cannot I do with you as this potter?" saith the Lord. Behold as the clay is in the potter's hand, so are ye in my hand saith the Lord." Jer. xviii, 6. Here is a perfect identity, "cannot I do with you as this potter." It being highly necessary at this time and place for the Lord to command the prophet to go down to the potter's house that he might instruct him in the simple manner as the potter shapes and has control over the lump of

clay, that the prophet may thoroughly understand the mind of the Lord, so as to give the proper instruction to his people whom he was to govern. The prophet says, he went down to the potter's house and as was commanded "to hear the mind of the Lord," and while there the workman being at work with his lump of clay it was wrought on the wheels. "And the vessel that he made of clay was marred in the hand of the potter, so he made it again another vessel as seemed good to the potter to make it." Jer. xviii, 4. Although the prophet speaks concerning a nation, and says "cannot I do with you as this potter?" yet Paul brings it down to the present, and under the gospel dispensation makes the assertion in strong language to say, "So are ye in my Lord's hand." Then with reverence to the Maker he seems to exhort us in this manner. "Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor, and another unto dishonor?" Rom. ix, 20, 21. Here Paul would seem to call the lump that God wishes to restore to its former greatness, a mere living thing yet "dead in sin."

"Shall the thing formed." This expression would seem to show that he formed the thing of clay, notwithstanding the lifeless form of it. He breathed into his nostrils the breath of life and it became a living soul after his own forming and pronounce it "very good." But through man's disobedience and self-will, became ill shapen and deformed and thereby has blotted out the spiritual image from his "living soul." Thus "dying ye shall die," In this position and frame of mind Paul queries concerning the relationship that now exists between the workman and the thing formed. "Why hast thou made me thus." Whereas it is not the maker's fault, but the fault of the thing itself by not taking heed to the instructions of the great I Am, who hath power

over the lump to make it as seemeth good in his sight. I would say yet, as this natural lump needs to be often moistened in order to be shaped under the controlling power of God. Let the dews of heaven fall heavy both without and within that we may be softened and pliable, fit for the Master's use. A. BEARSS.

Ridgeway, Ont.

A REPLY.

Recently on our visit to Pa., I preached in Chambersburg, from Ps cxix, 105, to an intelligent audience, and during remarks reference was made to baptism as essential to salvation, to which a friend of the Menonite persuasion took exceptions and has written an article which was published in the *Herald of Truth*, Jan. 1, 1891. In his article he misquotes me. I did not say if "I were a learned man I would prove that to be saved we must be baptized," as that requires no man of great learning since the word of God proves that beyond successful contradiction. But with reference to baptism I did say as I was not a learned man, I would refer to Dr. Schaff as one of the ablest American scholars for a definition of the original word baptize, (Gr. Baptizo) and he, Dr. Schaff says the meaning was to immerse. I did not ignore or ridicule other modes of baptism; hence I don't see why my friend takes such strong exceptions. Again he finds fault with me for borrowing anything from other writers and yet he is a follower of some other man or he would not be a Menonite; but since he has taken the liberty to write, I will in turn take the liberty to write and say what we do know about the original or Apostolic mode of baptism. That immersion was the primitive mode of baptism, we will endeavor to prove beyond successful contradiction and not single but trine immersion. "The practice of trine immersion prevailed in the east as well as in the west, till the fourth Council of Toledo" (Hinton's

History of baptism, p. 146.) "The fourth Council of Toledo mentioned above was held in Spain, A. D. 633 or 533 years after the close of the Apostolic age." (Waddington's Church History p. 146.) "The way of trine immersion, or plunging the head of the person three times into the water was the general practice of all antiquity." Wall's History of infant baptism, Vol. 2, p. 419, "what is understood by the term 'all antiquity' is from the beginning of Christianity, down till sometime after A. D. 633." Next we will quote Neander as saying: "Then there was the trine immersion of baptism as symbolically making the reference to God the Father and the Son and the Holy Ghost." Planting of Christianity Vol. 2 p. 271. Neander was born Jan. 11, 1789, and died July 14, 1850. He was one of those good, sound, philosophic Germans who generally use more sense than poetry. Next we will quote Bishop Beveridge, "Neither did the church ever esteem that baptism valid which was not administered exactly according to the institution, in the name of all the three persons, which the primitive Christians were so strict in the observance of, that it was enjoyed that all persons to be baptized should be plunged three times, first in the name of the Father and then in the name of the Son and lastly at the name of the Holy Ghost: that so every person might be distinctly nominated and so our Saviour's institution exactly observed in the administration of this sacrament." (Works, Vol. 8, p. 336.) Bishop Beveridge was a learned Bishop of the church of England and was one of the most learned divines that England ever produced. He had during life made baptism a particular study in all the stages of its history and the result of his profound learning and extensive researches is that trine immersion is taught in the Holy commission, and elsewhere in his writings, when speaking of the three-fold immersion he states, "that this was

in some way handed down from the Apostles, we dare not deny." Chrystal's History of the modes of baptism, p. 194. And we cannot imagine how a sincere and learned person with history in hand can justly claim that this form of immersion was not received from the teachings and practice of the Apostles. It is true we must not put all our trust in history, and never consult the sacred word of God; but when history so uniformly agrees as touching one thing, certainly there must be some truth in the statements, and more especially when they agree with the Holy Scriptures. According to the best writers in the world, trine immersion is attributed to the authority of Christ and the practice of the Apostles and their successors, for many centuries and surely there must be some truth in the conclusion when it is fairly understood that trine immersion is in precise harmony with the teachings of Christ and the Apostles.

Next we will quote Dr. Wm. Cave. "This immersion was performed thrice, the person being baptized, being three, several times put under water—a custom which Basil and Sozomon will have derived from the Apostles." "It is certain that it was very early in the church, being twice mentioned by Tertullian as the common practice." (Primitive Christianity, p. 157.) Martin Luther in giving directions how to baptize a converted Jewess says, "As to the public act of baptism, let her be dressed in a garment usually worn by females in bathing, and be placed in a bathing tub up to the neck in water: then let the baptist dip her head three times in water with the usual words, 'I baptize you in the name of the Father, etc.'" (Quinter and McConnell's debate, p. 129.) "The ancients carefully observed trine immersion insomuch that by the Canons Apostolical, either Bishop or Presbyter who baptized without it, was deposed from the ministry." (Pengilly on Baptism, p. 133. Next we

will refer to the baptism of Clovis, King of the Franks, Dec. 25, 496.

Robinson is speaking of a fount remarkable in ecclesiastical history and belonging to the church of Notre Dame when he uses the following language: "In this fount Clovis was dipped three times in water at his baptism. More than three thousand Frank's were baptized at the same season and in the same manner." (Robinson's History of Baptism, p. 147.) Eunomius was the first inventor of single immersion. He was ordained Bishop of Cyzicum, A. D. 360 and died in the year 394, according to the best authors on church history the first change with regard to the mode of baptism was from trine to single, the forward action. The backward action of single immersion is of too recent origin to claim it to be Apostolic, all other modes that have since been introduced, are like that of Eunomius, the works of man and cannot look for sanction by Holy writ. It was necessary for Noah the ark builder to follow the directions as given by the Almighty for the salvation of himself and family. And to Moses the Lord said, "See thou make all things according to the pattern showed to thee on the mount." Hence we believe that under the new dispensation it is equally if not more, binding for all believers to accept all the teachings and examples of our Lord and the Holy Apostles. We cannot but believe that the Apostles understood how to apply or administer the sacred rite of baptism; hence Phillip, when he baptized the Eunuch, they went down into the water both Phillip and the Eunuch. But my friend says, "it does not say whether he sprinkled, dipped or poured. Let us reason if either sprinkling or pouring had been what Phillip understood to be required, then Phillip would have been very inconsistent in going down into the water. Let us consider language for a moment; suppose we were to say, and they went down into the water and he

poured him. Can you pour a man? nay but you can pour water. Suppose again we were to say and they went down into the water, and he sprinkled him. Can you sprinkle a man? nay, but you can sprinkle water; but in this case the man is to be what, not sprinkled or poured but baptized, original immersed. But let us use dip and see how that will read; and they went down into the water and he dipped him; that makes language all right, or say they went down into the water and he immersed him. Again baptism is symbolical of a burial and any one who has water sprinkled or poured on him is not buried; to be buried we must be overwhelmed or covered up. With regard to Naaman, the leper, it is said that he went and dipped himself seven times in Jordan. The German says, "und en ging und taufte sich sieben male." The definition of the German word Tauf is "eine genglicheeinsenken des leibes in des wasser." Baptism is also a confession and a putting on Christ. I fail to understand my friend fully, he seems to be in favor of baptism on the one; and again on the other he says, water cannot help us. Again he thinks we ought to be all of one mind, one faith, one baptism; and so say we, and if we all follow Christ and the Apostles, we will be of one mind and our baptism will be such as will represent a burial and also a rising up to walk in newness of life. When we are buried with Christ by baptism, we thereby profess or confess that we are dead to sin and alive to God. I hope that if my friend has anything further to say, that he will address me personally or at least give his name to his article so every one may know who he is. We have not quoted near all the authority we might quote on the subject, but are satisfied that no one can either by scripture or church history prove any other mode of baptism to be Apostolic, except trine immersion.

Abilene, Kan.

NOAH ZOOK.

The Lord is our helper.

For the Evangelical Visitor.

THE FOUNT OF BLESSING.

The thought came to me, how prone we are to wander when our heavenly Father is our nearest friend. He is our helper in time of need; he is the one to protect us from all harm and care and trouble. Oh that we might remember him better. How often when we ought to thank him for our rich blessings we often attend to other duties first, and then, perhaps, slight him. How necessary it is then that we quench not the Spirit, especially in secret prayer. We sometimes say it is hard to obey the Lord's commands, but we find in the Christian race if we are only willing the burden is light. Oh how pleasant it is then to obey. Only God can give us true happiness—by obeying. Worldly things soon pass away. They cannot give us real joy. But if our hearts are set on heavenly things then we shall have a true peace and happiness which will last forever. Then how thankful we should be to our heavenly Father for his help in time of need. Sometimes we wonder why our prayers are not answered immediately. But the Lord's ways are not our ways, so let us not be weary in well doing; for in due season we shall reap if we faint not, so let us practice the example of patience. Knowing this, that the trying of our faith worketh patience, also let us ask in faith nothing wavering. We sometimes feel downcast, but what a blessing that we have a heavenly Father to care for us.

Let us then kind readers, ever try to improve our work in serving the Lord. Then when life's journey is over we may meet one another on the other shore. May we hear more from our brethren and sisters. I think it must be a comfort for the isolated and afflicted friends to hear through the church paper.

SARAH ESHELMAN.

Clarence Centre, N. Y.

Those who would go to heaven when they die must begin their heaven while they live.—Henry.

EVANGELICAL VISITOR.

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White Pigeon, Michigan, Feb. 1, 1891.

BENEVOLENT FUND.

A sister, Clarence Centre, N. Y.
\$1.00.

INJURIOUS REPORTS.

Not long ago we received a letter enclosing the money for another year's subscription to the VISITOR, in which the writer stated that he did not know whether he should subscribe, as the report was in circulation in that vicinity that the VISITOR would be discontinued.

We are not a little surprised at such reports and we do not know why they should be put in circulation. We can hardly think that it is done to injure the circulation of the VISITOR, or to cripple the work we are engaged in, and yet it has that tendency, for if the impression is circulated that the VISITOR will be discontinued, there may be many who will not subscribe that other-

wise would. We would say to all, send in your subscription without any hesitancy. The VISITOR will be sent you for the time for which you subscribe, or the money will be refunded. We need the money to meet the expenses of publication, and the conference is committed to its publication until after its next meeting, and in the event that it should vote to discontinue the publication of the VISITOR, conference cannot do less than to make provision for the return of the money for the time that is overpaid. Then do not hesitate to subscribe at once and send in the money as the VISITOR from now on until after the meeting of conference will be full of interest, and without it you will not know what is being done.

THE CENSUS REPORT.

We have read with much interest the report of the census of some of the religious bodies of the United States, as given in *The Independent* of Jan. 22nd. We do not know of course how the figures were obtained by the Census Bureau, but we think that the statement so far at least as concerns the "Brethren in Christ" must certainly be incorrect. In looking over the summary by districts we see several large, and quite a number of smaller districts not even mentioned in that report, and judging from the number of communicants mentioned the report of the other districts that they were not included in them. Why this is so or who is to blame for this omission we do not know, but we do think that if it is thought worth while to make an enumeration it should be correctly done. Otherwise it is unsatisfactory and misleading.

We are glad to note that our old friend and brother, C. Good, of Des Moines, Iowa, takes such a deep interest in the spread of the gospel truth and in gospel work. His language and his life show that he desires to spend his remaining day

faithfully in his Master's service. May God grant that his years may be many and that he may devote them all in doing good in the line in which he is now engaged and finally when his work is done that it may be said of him, "Well done faithful servant, enter thou into the joy of thy Lord!" Would that we had many more such workers in the Lord's vineyard.

We are receiving cheering news from different places where revival work is in progress. Probably the most noted is the work at Markham, Ont. There the work seems to take in old men of eighty to children of ten and eleven years old. We have not had particulars, but we believe the work is still going on, conducted by Bro's. Detwiler, of Shirkston, Ont., and Heise, of Clarence Centre, N. Y., in connection with the home brethren. Praise the Lord.

Inasmuch as a brother has kindly informed me that the article in the Dec. 1st. number of the VISITOR, over my signature has been the cause of contention and fears, I beg to say that it was the least of my design that this should be the outgrowth of the same. I therefore withhold my pen from any bearings on the subject involved, for the time being; yet humbly praying to be instructed from the word of God.

Wherein views have been entertained not in perfect harmony with the Bible, I freely recant and labor to entertain only such doctrine as will stand the solemn judgment. I also pray the readers of the VISITOR to cast no reflections on the editor relative to the publication of said article, as it was penned by my hand.

H. N. ENGLE.

HIGHER SPIRITUAL CULTURE.

SELECTED FROM "E. BOOKS' MENTAL SCIENCE."

Higher spiritual culture demands the education of the religious nature. The religious nature, as may be shown, is the highest form of the

Ethical; it is the Ethical acting in relation to the Supreme Being. It implies the consecration of all our powers to God, and requires their fullest and highest activity. The highest operation of the intellect is faith; the highest operation of the sensibilities is love, the highest operation of the will is obedience. The elements of religion, therefore, are faith, love and obedience; faith in God and salvation; love to God and man; obedience, the complete subordination of the human will to the Divine. Here we reach the crowning excellence of man's being, the keystone of the spiritual arch.

Spiritual culture educates the principle of faith. To develop the spirit of inquiry is right, but there is a place where inquiry must stop. In this respect the child and philosopher stand upon the same level. We may assign cause after cause to account for phenomena, but at last we must end at the uncaused.

"Who made things?" said a little girl of three years. "God," said her mother; "He made all things!" This answered for a year, but at four the question came, "Who made God?" "No one," said the mother: "He always was." Reflecting a moment, the little skeptic exclaimed, "Why, mamma, didn't somebody just make his hands, and then he make the rest of himself?" Philosophers, like the child, often doubt first causes and are constantly looking for some one to "make the hands."

The teacher should labor to cultivate the faith of his pupils. The trust of childhood should be developed into the faith of the philosopher. Pupils should be led to see that all science begins and ends in faith, that the chain of every logical induction or deduction hangs upon an *a priori* truth; that beyond the known stretches a great unknown; and that the loftiest attainments of the intellect are but a mountain peak, from which, with the eye of reason, we may catch glimpses of the land of glory beyond.

The love element of religion should develop early in the heart of the child. Love is the golden chord that binds the soul to duty and honor. The mother's love-kiss on the brow, the caress of a sister, the kind look of a father, take a deeper hold on the heart than their precepts and admonition. Love is the sunlight in which the spirit grows. We plant a seed in the cold, dark earth, and the sunlight comes and puts its golden arms around it, and lifts it into bloom and beauty. So the soul is lifted up into a purer and better life by the sunlight of love.

Love is the very essence of religion. We obey God because we love him. The planets revolve around the central sun, held in their orbits by the elastic thread of gravity. Christ is the central sun of the Christian world, and we revolve around him, held in the orbit of duty by the influence of his infinite love. Let us kindle the flame of love therefore, upon the heart-altars of youth, that it may burn with vestal constancy in manhood and age. Let it light the home circle, making home as it should be, the dearest spot on earth. Let it flow out into friendship, linking souls together with the constancy of David and Jonathan. Let it spread until it embraces one's native land, filling the heart with a patriotism that makes us like Warren, feel that it is sweet to die for one's country. Let it widen still farther until it covers the whole earth, and goes out in acts of philanthropy, such as have given immortality to Howard and Florence Nightingale. And then, leaving earth, let us lead it upward to meet and blend with the infinite love that flows from the heart of the Great Father.

We need, also, to cultivate the principle of obedience, the subordination to authority. Obedience to others gives the power of self-control. No one is able to command who has not himself learned to obey. The best commanding generals were the most obedient

subalterns. The habit of obedience to superiors leads unconsciously to obedience to the dictates of conscience.

This injunction is especially important to us as teachers and of youth. We are neglecting the principle of subordination to duty in American education. Boys are allowed to do too much as they choose, and thus learn to disregard parental authority. No boy who has been taught obedience to parents, speaks of his father as the "governor" or his mother as the "old woman."

The worst boys at school come from homes where there is no submission to parental authority. The result of such neglect is a disregard of social customs and restraints, and, too often a violation of legal statutes. Let teachers and parents therefore, train the will to submit to rightful authority that the rising generation may become good citizens and Christian men and women.

The relation is simple and logical. Faith leads to love; we must believe before we can love. Love leads to obedience; that obedience is the most willing and perfect which flows from affection. Faith, then, is the foundation upon which love, the wise master-builder, reared the temple of obedience. Or faith is the soil in which grows the tree of love, and obedience the ripened fruit. Let us plant the tree of love in the soil of faith in God, and it will reward us with the golden fruit of perfect obedience.

Such a culture will not only secure the approval of the wisest and best among mankind, but I believe that in the day when the Great Master makes the awards, the brightest wreath will be placed upon the brow of him who has done the most for the spiritual culture of the race.—SEL.

A Christian will find his parentheses for prayer even in his busiest hours.—Cecil.

It is great gain to suffer the loss of all things that we may learn to depend on Jesus alone.—Dr. Foley.

CHURCH NEWS.

For the Evangelical Visitor.

Revival meeting at Springhope, Bedford Co., Pa., commenced Dec. 23, and closed Jan. 25. We feel truly thankful to the Lord for the grand work that was accomplished through the prayers of God's people at Springhope. The working part of the church was greatly revived and forty-three souls born into the kingdom of grace. Among them were some old and gospel-hardened sinners, but with the Lord all things are possible. These meetings were largely attended from far and near. After laboring for four long and weary weeks, Bro. Zook and Elder P. Keagy came and stayed part of the fifth week, after which we closed, feeling tired in body but strong and healthy in the Spirit of the Master. Since the meeting closed two that attended have died: one young man in the prime and strength of manhood died very suddenly and we fear unprepared, at least we heard nothing of his being reconciled. He was asked to come and seek the Lord but made light of it. The other, a young woman, took an active part in the meeting and seemed reconciled. Two others are stricken down and are not expected to live. These were both entreated to come and seek the Lord, but refused. Still another middle aged lady is very low with fever. All were present during these meetings. Still another young man I just think of is very ill. He also was personally invited, but refused. These are facts right among us and so forcibly show us the danger of slighting the offers of mercy. Truly God will not be mocked, for whatsoever a man soweth that shall he also reap. Dear brethren and sisters, pray for us for we are here seemingly all alone. We very much feel the need of your prayers and sympathy. We more than ever feel our weakness and inability to occupy such an important post. There have been several applications to join in

with us. May the hand of Him who doeth all things well guide them aright and finally bring us all safe into the fold above.

JEREMIAH L. HOOVER.

Springhope.

For the Evangelical Visitor.

According to previous arrangements a series of meetings were held by the brethren in the Maple Grove meeting-house near Donnelsville, Clark Co., Ohio. The meeting was commenced Jan. 7th, and was conducted by Bro. B. F. Hoover, of Mansfield, Ohio, with the help of the home brethren. Services were held every morning and evening and prayer meeting frequently in the afternoon. It was a time that will long be remembered by those who had the privilege to attend, and it was manifested by a special outpouring of the presence and grace of God. The church was greatly renewed and sinners were made to see their lost condition, and some that had made a profession of religion for many years were awakened to a sense of duty and made to see that there was more to do than simply to profess Christ, if they expected to be saved.

An old man of 76 years of age was wonderfully wrought upon during the meeting and was led to see his duty as he never had before and desired to obey the teaching of God's word. The brethren and sisters devoted their spare time in visiting the sick and others in the village. The attendance during the meeting was large and the interest was good. Fifteen arose for prayers of the church. Altogether it was a time of special outpouring of the Spirit of God and I can say for one that it was good to be there. The meeting closed, January the 20th.

LYDIA A. DAVIDSON.

West Milton, Ohio.

For the Evangelical Visitor.

AN EXPERIENCE.

I will attempt once more to write a letter for the Visitor. It has

been deeply impressed on my mind from time to time to give my experience as best I can, as I always love to read the experience of others I feel impressed that mine might be read with the same interest. As near as I can tell, I gave my heart to God in the year 1851. I well remember the day when deep conviction took such a strong hold on me that I felt myself so wrought upon that I did not find rest any where. It being on Sabbath, I got the New Testament, thought perhaps I could find some consolation in it. I opened it in a way thinking what I should first see would be for my benefit and as I beheld the words "Holy, Holy, Holy Lord God Almighty" the scene was too dreadful for me to behold (Hebrews xii, 21; Exodus ix, 16), and right here I would say if only all that may chance to read this could behold the scene as it was shown to me well might I say with a Moses of old, "the sight was so terrible that I could not behold." I shut the book and the thought came to me I should go to a near neighbor, and thus I might get rest, but instead of gaining relief my burden only became heavier and I could not conceal my trouble. The neighbor, being a Christian lady, told me that I was under conviction and further said I should go with them to meeting that night as it was upon a time of a protracted meeting a few miles distant, which invitation I accepted gladly; but this did not remove my burden that was so heavily resting upon me.

After the preaching was over and the invitation given for sinners to present themselves at the altar for prayer I found myself there calling for mercy and pardon for my past sins which assurance I had e'er I left the church that night. Then I was at a standstill with Moses again when he came to the Red Sea, after making his escape from Pharaoh, Ex. xiv, 13, he commanded the children of Israel to go forward, as a backward move would certainly have been death

unto them. Here is where I want to give a beautiful illustration of the backward mode of baptism. The church where my sins were pardoned advocated the backward mode which certainly would have been death to me, consequently I stood at this place for about five years when the voice came again to me as terrible as before: GO FORWARD and see the salvation of God. The voice that was thus spoken to me from High Heaven told me just what to do. Gen. xii, 1; Acts viii, 26-38. After this was fulfilled I went on my way rejoicing. "After leaving the first principles of the doctrine of Christ," Heb. vi, 1. I have been trying to go on to perfection and I can truly say, that the Christian life is a beautiful life and is a life worthy of living providing we live it out as is our privilege. I would advise every one that has not made a start yet to make one now and not put it off one day longer and you will never regret it.

MARY ZERCHER.

New Pittsburg, Ohio.

For the Evangelical Visitor.
AM I A CHILD OF GOD?

In quiet, solemn meditation these words often come to my mind, "am I a child of God." During my early Christian life this was no question in my mind, I had been so wonderfully blessed that I was assured of the fact that I was indeed a new born child of his and I could express myself with the apostle, "old things have passed away and behold all things have become new." Cor. v, 17. But little did I think then of the trials and temptations the child of God had to withstand in a Christian life and it is alone through coldness and indifference that we are made to doubt these words, but why should we who profess to be his children grow cold or indifferent when we think how much the Lord has done for us? that he sent his only begotten Son into the world to suffer and die that we through him might live. Thinking of this should we not be more earn-

estly engaged in working out our soul's salvation? The Lord has never intended that his children should be idle and there is plenty to do if we are but willing to do what we can. When we think of the many souls in the world either to be saved or lost does it not make us feel as though there was a great responsibility resting upon us in the way of mission work? Of course we cannot all be travelling missionaries but it is not necessary. There is a home mission for every one, even the mother who is bound down with the cares and toils of this life, could she not once in a while lay aside her work and go to visit her neighbors, not only because it is customary to do so but make it a point to ask them whether they are children of God or whether they have ever tasted of his goodness. Now to some this would be a cross but don't you suppose it must have been a cross to the disciples in the Savior's time when he commanded them to go and preach the gospel to every creature, even to the Samaritans whom they so utterly despised and does that not show that with God there is no respecter of persons? The one whom we may think the most unworthy is the one he came to save, thinking of this, and how kind the Lord has been to me from the earliest time of my existence until this present moment amid fears and doubts. I hear the music ring in my ear,

The Lord my shepherd is

I shall be well supplied.

Since He is mine and I am His,

What can I want beside?

O brethren and sisters, let us be more earnest in the work as we have only one life to live, let it be devoted to the Lord.

Should the way grow dark and dreary,

And the cross seems hard to bear,

Let us look to Him our Father,

Who can all our sorrows share.

Pray for me a weak sister,

SUDIE J. LONG.

Howard, Pa.

SOME OF MY EXPERIENCE.

Dear brethren and sisters and readers of the VISITOR, with the help

and grace of God I will try to write some of my experience for the VISITOR. I well remember when I was ten years old, we went to a love feast near our home, where my oldest sister told her experience. I felt I should give my heart to God, but I was not willing and put it off till one evening, when I was thirteen years old a strange feeling came on me, and I told mother and also asked her whether she would go and ask grandpa and auntie whether they have anything against me. Then grandpa came over and prayed with us, and I gave my heart to God. I received a blessing after that. Mother was reading, in our hymn book one evening, the hymn, "Salem's Bright King Jesus" by name. Then I felt I should be baptized and soon after I was baptized. When we arrived at home I walked out in the yard. I felt so happy that I could truly say, my burden is gone. Yes, my tongue could not express my happiness, joy and peace.

O what a dear blessed Savior we have that calls us until we are willing to serve him, but I often feel my shortcomings. I am not always as obedient as I should be, but my wish and desire is to serve my dear Lord, who has done so much for me, that he gave his life on the cross to save me. How willing we ought to be to obey in all his ways. Dear brethren and sisters let us fight manfully that we may win the crown of glory. Pray for me that I may hold out faithful to my end.

EPHRAIM REICHARD.

Rainham, Ont.

For the Evangelical Visitor.

To an unknown friend, Anthony Stoner, who wrote for the VISITOR of Feb. 1st, his subject being, "I Am so Glad." I also was filled with joy this evening while sitting by the table writing, while my wife was reading the VISITOR. When she called my attention to the above named letter, I felt like saying, for I did feel it, God bless Mr. Stoner. I cannot so truthfully say as he thinks,

for I do not think our people are quite as far advanced on either the liquor or tobacco reform question as they must be in his locality, but do hope and pray for God's blessing that the good work may spread out the four ways until it reaches the four ends of our Union (U. S.) I cannot say that I have not already in my time noticed a change in the use of both. But here is where I fear our people lack the most, that they raise tobacco and sell it for others to use, and then condemn the use of it. It does not look consistent to me. How is it in your mind? The Bible says, "do unto others as you would have them do unto you," or "lead me not into temptation." S. C. HEISEY.

Elizabethtown, Pa.

LOVE.

Life without love—oh! it would be a world without a sun, cold as a snowcapped mountain, dark as myriad nights in one; a barren scene, without one spot amidst the waste, without one blossom of delight, of feeling, or of taste! Love, in one form or another, is the ruling element in life. It is the primary source from whence springs all that possesses any real value to man. It may be the love of dominion or power, which, though utterly selfish in its aims and methods, has been most marvellously overruled for good in the world's history. It may be the love of knowledge, in the pursuit of which lives have been lost and fortunes spent. Love is an actual need, an urgent requirement of the heart. Love is the great instrument of nature, the bond and cement of society, the spirit and spring of the universe; it is the sun of life, most beautiful in the morning and evening, but warmest and steadfast at noon. Love, it has been said, is the common acceptance is folly; but love, in its purity, its loftiness, its unselfishness, is not only a consequence, but a proof of our moral excellence. Love even brings to light qualities before lying dor-

mant and unsuspected. It elevates the aspirations, expands the soul and stimulates the mental powers. It were fitting that the nature of this affection, which has such power for good or ill, be thoroughly understood, and endeavors made to guide it in right channels. Although nature spurns all formal rules and directions in affairs of love; though love triumphs over reason, resists all persuasion and scorns every dictate of philosophy, and though, like a fabled tree or plant, it may be cut down at night, yet ere morning it will be found to have sprouted up again in renewed freshness and beauty, with its leaves and branches re-expanded to the air, and laden with blossoms and fruits. Genuine love is founded on esteem and respect. You cannot long love one for whom you have not these feelings. The most beautiful may be the most admired and caressed, but they are not always the most esteemed and loved. We discover great beauty in those who are not beautiful, if they possess genuine truthfulness, simplicity and sincerity. Remember that love is dependent upon forms; courtesy of etiquette must guard and protect courtesy of heart. It is difficult to know at what moment love begins; it is less difficult to know that it has begun. A thousand messengers betray it to the eye—tone, act, attitude and look, the signals upon the countenance, the electric telegraph of touch, all betray the yielding citadel. Love is thus a power, potent for good, but, debased and corrupted, is a potent for evil. A disappointment in love is harder to get over than any other; the passion itself so softens and subdues the heart that it disables it from struggling or bearing up against the woes and distresses which befall it. The bosom which does not feel love is cold; the mind which does not conceive it is dull; the philosophy which does not accept it is false; and the only true religion in the world has pure, reciprocal and undying love for its basis. To receive that love which is

from heaven, please read and obey from the heart that portion of the Scriptures which pertains to the salvation of mankind. See on faith, Heb. xi, 1; Rom. x, 17, and James ii, 14-19. On repentance, read Acts xvii, 22-31; iii, 19 and ii, 38. On confession, see Matt. x, 32 and Rom. x, 9, 10. On baptism, see Eph. iv, 5; Col. ii, 11, 12, and Rom. vi, 4. On the seven graces, see 2 Pet. ii, 1-12.—Sel.

GOD AND THE CHRISTIAN INSEPARABLE.

Polycarp, who was a disciple of St. John, seems to have caught the Christ-spirit under persecution. When he was arraigned for trial the proconsul said, "reproach Christ, and I will release thee." Polycarp, looking up toward heaven, said, "eighty and six years have I served him, and he hath never wronged me, and how can I blaspheme my King who hath saved me?" "I have wild beasts," said the proconsul, "and I will expose you to them unless you repent." "Call them," said the martyr. "I will tame your spirit by fire," said the Roman. "You threaten me," said Polycarp, "with the fire which burns only for a moment, and are yourself ignorant of the fire of eternal punishment reserved for the ungodly." Soon after, being bound on the burning stake, he thanked God for the honor of the martyr's fate.—Sel.

THE VALUE OF CALVARY.

Away on the prairies of the frontier the grass in the dry season sometimes catches fire, and you will see the flames twenty feet high roll over the desert faster than any fleet horse can run. What can men do? They know it is sure death unless they can make an escape. They set fire to the grass and make a burnt district, and there they stand perfectly secure. Nothing to fear, because the fire has burned all there is to burn. Such a place is Mount Calvary.—Moody.

For the Evangelical Visitor.

With the help of God, I will try to show in three different points, as touching the three different words, but point out one meaning at all, if rightly looked into, which are as follows: Lofty, haughty and pride. The reason I do this is, as we are surrounded with people who say, as in the service of God, that in praying, we don't need to hang down our heads or to look sad, but to look with uplifted head and uplifted eyes towards heaven, and with a cheerful countenance, and that a true Christian should not spend his life in sadness and be cast down. Therefore, I will give Scripture proof against such doctrine, and to let every reader of the VISITOR decide for himself, which is the right or the wrong. Luke xviii, 13, 14. "And the publican standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Job xxii, 29. When men are cast down then thou shalt say, "there is lifting up, and he shall save the humble person." Ps. cxxxi, 1. Lord my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Rom. xii, 16. Mind not high things but condescend to men of low estate. Be not wise in your own conceits. Prov. xxx, 16. There is a generation. O how lofty are their eyes; and their eyelids are lifted up. Isa. ii, 11, 12. The lofty looks of man shall be humbled and the haughtiness of man shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be on every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. Isa. v, 15. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled. lviii, 15. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and

humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isa. ii, 17. And the loftiness of man shall be bowed down and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day.

2nd. Haughty. Prov. xviii, 12. Before destruction the heart of man is haughty, and before honor is humility. Chapter xvi, 18. Pride goeth before destruction, and a haughty spirit before a fall. Verse 19. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. zeph. iii, 11. For than I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. Isa. xlii, 11. And I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. Chapter xvi, 6.

3rd. High look. Ps. ci, 5. Him that hath an high look and a proud heart will not I suffer. Ps. cxxxviii, 6. I will give the other Scripture passages for the reader to search and meditate upon them for the soul's welfare. Prov. vi, 17-21; iv, 24; Eccl. vii, 8; Luke i, 51; 1 Tim. vi, 4; James iv, 6; 1 Pet. v, 5; Ex. xviii, 11; 1 Samuel ii, 3; Neh. ix, 10-16; Ps. iii, 18; xvii, 10; Isa. iii, 5.

Let every one who is led by God's spirit take heed to seducing spirits which are so numerous in this dispensation that many which are not truly converted are taken captive and led astray by sweet and enticing words, which were once escaped the pollutions and errors of this wicked world, as satan has many agents working very busily for him merely to gratify their carnal mind and flesh, selling their birthright like Esau for a morsel of meat. My heart's desire and prayer is, that God may open the eyes of thousands so that they may see the danger before it is too late, especially such as have made a start for the kingdom of glory to take heed to teachers, which bring another doctrine than

that we receive at the beginning.
H. KLIPPERT.

Stayner, Ont.

For the Evangelical Visitor.

"AS THY SERVANT WAS BUSY HERE
AND THERE, HE WAS GONE."
1 KINGS XX, 40.

The day when the great object of life was available, is gone. The Holy Spirit which alone can truly clothe the inner man, and prepare him for heaven, is gone. Youth: when the heart, though sinful, is not yet hardened by the deceitfulness of sin, and conscience, though silently yet audibly speaks, is gone. That sermon which fitted me so well, and the promise which was so precious, sounds no more. Those friendly words, spoken out of Christian love, which resounded again and again, have died away, and are gone. Sorrowful sounds this confession from the lips of many a disciple "as thy servant was busy here and there," when engaged in the various interests in life, he lost sight of his religious duty, and missed the important time, it was gone. That neighbor, that acquaintance, that skeptical friend, about whose soul's welfare, I should have been concerned, and which often came within reach of my influence, that opportunity of doing good to a family, of bringing to the house of God, one who despised salvation, has gone by unimproved. From the lips of a Christian father or mother such a confession is not unheard of. "As thy servant was busy here and there" and did not discharge the Christian duty resting upon him as a parent. My son or my daughter was brought to an early grave, and hears no more the kindly admonitions of a mother's love, and the teachings of fatherly wisdom and experience, or (if living yet) they are far from home, and its influence cannot reach them. I have not, as I should have, improved the time, when the heart was most impregnable to the voice of truth, as it is written, "Remember thy Creator in the days of thy

youth," my child has gone through the various seasons of youth, without being equipped for the temptations of advancing, and when they are met, should it be overtaken or become a prey, the fault is mine. So with the child who was early taught by pious parents to love the Lord. How many a son, how many a daughter, by remorse of conscience was made to confess, "as thy servant was busy here and there" as in pride and vanity he pictured before him beguiling images of the future, thinking only of earthly good and worldly pleasure, forgetting "father's warning" and "mother's anxieties;" they were both gone, and their lips will never again offer advice or consolation. Many a young man who has forsaken the way of truth and righteousness and wandered into by-paths of error and sin, has had to say "as thy servant was busy here and there," now reading a bad book, then a poisonous pamphlet, now going to hear an infidel lecture, then allured into corrupting society and evil influences, so the Christian land-marks vanish, which religious training had implanted, and the holy influence from above, which led him to consider the soul's eternal welfare, are felt no more. Unexpectedly overtaken by the last sickness and unprepared to meet his Creator, perhaps at this moment a dying one exclaims "as thy servant was busy here and there" striving only for pleasure, riches and honor. Life with all its opportunities, the day of grace with its gospel privileges, is gone, and nothing left but regret over a lost or misspent life. "The worm which dieth not, and the fire which is not quenched." "Work while it is day" says God's word, "for the night cometh when no man can work."—Der Sendbote.

For the Evangelical Visitor.

THE UNKNOWN TONGUE.

Dear Editor, I have had the impression on my mind for some time to write for the VISITOR but felt my unworthiness for such

an undertaking, for I do think what we put into print is of more importance really than what we say; for what we say may be forgotten, but what we put in print may be remembered and seen or read. Who knows how long, or where its influence will stop. Therefore we should be careful what we publish. Then I thought on what subject shall I write? And choice was made of the above which is in Paul's first letter to the Corinthian church, 14th chapter, where he speaks of it in nearly the whole chapter. But in the 19th verse he says he would rather speak five words, being understood, than ten thousand words being not understood; (this is the meaning).

Now, brethren and sisters, myself included, how often do we hear testimonies given in public that we do not understand; perhaps not the half that is said, on account of a weak voice on the part of the speaker and a little hard of hearing on the part of the hearer, or being too far off. Now brethren, let us try and do as I once heard a beloved brother say in his sermon, or perhaps it was in prayer meeting. He said we should at least talk as plain as when we go to town to sell or buy. Don't we all try to be understood distinctly when we are making a bargain for an article even if it is a small one? And it is often of great importance, too, that we are understood, or it may cause us trouble afterwards. But when we give in our testimony for Jesus let us try and do it in the fear of God, and speak plainly and distinctly so that all present may understand us who understand our language, for where was there ever a soldier of any nation that was afraid to show his colors and uniform and to hoist his banner high? In our late war only those who wanted to desert laid the banner down and took to themselves the former citizen's suit. So we should stand firm and unshaken and always show boldly under whose banner we have enlisted. Also in our daily walk and conduct, in our buying and selling and our general appearance from Sunday morning till Saturday evening.

I am afraid my article will get too long, but hope the Editor will excuse me as I have not written often and I may not have the opportunity much longer to write or say anything on those important matters. And as many will read this article that are strangers to me I will say that my mother tongue is Pennsylvania Dutch, but can speak the English language good enough to buy and sell. I have always held my family worship in my mother tongue, and often, when having company of English people I would converse with them in their language, and then when coming to worship I would exorcise in my mother tongue and feel condemned over it, not feeling right for using the unknown tongue. So I came to the conclusion to

do the best I can in the tongue in which I may be understood. Sometimes we hear others use the opposite language from their own when their own would be much better understood by the majority present. So we should try and use the language that is understood by those who are present, for God understands all languages, and if it is Pennsylvania Dutch.

Now I ask God's blessing to accompany this article and ask an interest in all your prayers, dear brethren and sisters.

E. E. STAUFFER.

NOTE.—To speak so low or indistinct as not to be understood, is the same in effect as to speak in an unknown tongue. It is not unfrequently the case that people who have voice enough (and sometimes too much) on all other occasions seem to lose it at prayer meeting and testimony meeting. While we are willing to make allowance for timidity, the fact remains that we cannot say amen to a prayer we have not understood, or be edified by such a prayer or testimony. Therefore all ought to acquire the grace to speak and pray so as to be understood by all in the house. Very frequently raising the voice in a public meeting and lowering it in the home and at times of temptation, would make a better practical religion.

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CHRIST'S LOOK.

There is a touching fact related in a history of a Highland chief who fell wounded by two balls in a famous battle. Seeing their chief fall the clan wavered and gave the enemy an advantage. The old chieftain, beholding the effect of his disaster, raised himself upon his elbow, while the blood gushed in streams from his wounds, and cried aloud. "I am not dead, my children: I am looking at you to see you do your duty." These words revived the sinking courage of his brave Highlanders. There was a charm in the fact that they still fought under the eye of their chief. It roused their mightiest energies to turn and stem the tide of battle.—Sel.

Lowliness of heart is real dignity, and humility is the brightest jewel in a Christian's crown.—Bond.

When you send your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry.—Henry.

CHRIST'S LAW OF LOVE.

On Sinai, in ancient days,

God, through his servant, did convey
A code of laws to govern man

In all his acts from day to day.

In later times God sent his Son,

Who did God's will much plainer make;

On Hattin's slope, one glorious day,

Thus to the multitude he spake:

"Love all your enemies, I say;

A blessing give to those who curse;

Do good to such as hate you much,

And pray for those who treat you worse.

"If one should smite thee on the cheek,

Do not strike back, but turn the other;

If he should take away thy cloak,

Do not withhold thy coat, my brother.

"Give unto those who ask of you;

Of him who takes, ask not again;

And as you wish they'd do to you,

Do ye unto your fellowmen.

"For if ye only love such men

As show their love in acts to you,

What thanks do you deserve? since all

The sinners to their friends are true.

"And if good deeds you do to them

Alone who good to you have done,

What merit's yours? for wicked men

Will thus do unto every one.

"And if to them alone you lend

From whom you hope to get again,

No praise is yours; the worldlings will

Do so with all their fellowmen.

"Love all your foes, do good, and lend,

Nor look from them to gain reward;

You shall be blest in heart and soul,

As children of your God, the Lord.

"For God is kind and good to all;

He doth to all great mercy show;

So we should be, and daily strive

More like our Father, God, to grow.

"Judge not thy fellowmen, nor yet

Their motives hasten to condemn;

Then thou thyself shall not be judged,

Nor treated harsh and wrong by them.

"Give and forgive, both large and free;

In kind you shall receive from men;

For in such measure as you give

Shall good be given to you again."

W. I. WARRENER.

For the Evangelical Visitor.

REDEEMED.

What happiness this word brings to the soul that has been set free, saved from sin. How thankful we should feel to the one that has so wondrously redeemed us. We could not do it ourselves. No, Christ did it all. "He whom the Son makes free is free indeed." Yes that guilty conscience is removed. Some peo-

ple think we can't be sure of being saved, but it seems to me we have a right to claim that we are, by taking God at his word. Why would not the drowning man know he was saved if some one would pull him out of the water? But there is a work to do to keep saved. The apostle tells us to "stand fast in the liberty wherewith Christ has made us free, and not be entangled again with the yoke of bondage." There is danger of us losing this liberty by not taking earnest heed. It needs watching and praying that we enter not into temptation, and thereby lose our acceptance with God. May God help us all to be steadfast, unmovable, "always abounding in the work of the Lord" is my prayer.

The joy I feel today,
No mortal could have dreamed,
My heart is full of song and praise,
For I have been redeemed.

PETER STECKLEY.

Bethesda, Ont.

HOLINESS IN THE HOME.

The home life should be positively Christian in its character. There is a great difference between a religion for show and a showing of our religion. God has come to seek for fruit—for good fruit; not of talking well, but of walking well—the fruits of holiness in life and conversation: fruit short of this God will not regard. We cannot attain true wisdom by seeking it, chiefly, in public ordinances. The Lord was not in the strong wind, nor in the earthquake, nor in the fire, but in the still small voice. The wisdom which he imparts is practical and attractive. It fills the possessor with sacred peace, and diffuses around him kindness and joy. It makes the mother in her home speak kindly and pleasantly in the kitchen as well as in the parlor—at home as well as abroad in company. There ought to be no heartaches caused by neglect, or cold, cruel words, coming from those who profess holiness. We ought to be able and willing to help our kindred over the rough places in life, to kiss away the weariness from the

invalid in our own home, to smooth back the whitelocks of the aged ones that tarry with us. We should be ready to communicate, to give books and fragrant flowers before the eyes and ears are sealed in death and the white hands clasped upon the quiet heart. We ought to make our children gladder and happier in their own home than anywhere else. The love of God does, if we let it, make us speak more gently and lovingly to our husbands and wives than to company, and be as truly polite to each other when at home as when abroad.

Oh, it means something to live so that our homes may be a paradise on earth, even when flooded with tears! How the memories of such a home come to me now—the songs, the prayers, the tears we shared together! The faces that were radiant with love are now hidden away from me here—but they are shining more gloriously in heaven. Their lives while on earth pointed my soul Christward. I praise the Lord for a straightforward, downright, whole-hearted holiness living in my childhood home. May we have God walking in the inner temple; then may we go out to win and help others to a holy life!—Guide to Holiness.

MEASURE OF GOD'S LOVE.

Cicero once saw the Iliad of Homer written in so small a character that it could be contained in a nutshell. Peter Bales, a celebrated calligrapher in the days of Queen Elizabeth, wrote the whole Bible so that it was shut up in a common walnut as its casket. In these days of advanced mechanism even greater marvels in miniature have been achieved, but never has so much meaning been compassed into so small a space as in that famous little word "so" in the text, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—Spurgeon.

Praise the Lord for His goodness.

For the Evangelical Visitor.

As the time is fast drawing near when the VISITOR will either be confirmed or voted down by a congregational vote at the coming annual council, I thought perhaps a few thoughts with reference to the matter might not be out of place. I believe the VISITOR to be a medium by or through which good can be accomplished that perhaps cannot or will not be accomplished in another way. I will cite a few instances where good has been done. A certain sister wrote her experience on Consecration which was read by a man in Philadelphia, Pa. that brought out an exchange of letters on the subject, thus we can scatter seeds of eternal truth that we cannot do in any other way. Recently on our visit in Illinois, I met a young brother who attributes his conversion to the reading of the experience of some one who wrote for the VISITOR. Since one soul is worth more than the whole world and one soul was saved through the medium of the VISITOR in these four years that it has been on trial, should we not continue to use the same medium? Another case in Illinois is like this: a young woman who, though not a professor of religion yet, when the mail comes among which the VISITOR is found, she looks through its columns in preference to letters. Again we find such brethren and sisters who are isolated from the church and have not the privilege to attend meetings as others have that they find in the VISITOR much food for the soul. Brethren and sisters I appeal to all of you who have not been friendly to the publication of the VISITOR, can you find one instance where the VISITOR has done any injury in way of misleading any one? Instead of putting it down I would say, come brethren write out that experience of yours and let the world know what the Lord has done for you. Some of you don't get very far around in this world to tell to sinners what a dear Savior you have found and here you have a medium

by which you can spread far and wide the wonderful works of the Lord; if you don't want any one to know who you are just tell the editor to withhold your name for modesty's sake. Although I am no great writer yet I like the VISITOR and like to read its columns. A BROTHER.

For the Evangelical Visitor.

Dear brethren. I have since last conference felt that I ought to express my thankfulness to the church for their liberal contribution in my behalf, and my prayer is, that God's promises may be truly felt in giving it fourfold in this life and in the world to come, eternal life. Thank God for the promise. "If we endure unto the end we shall have eternal life." And as we have a new year commenced may God help us to begin to live so that we may make more progress in divine life.

Dear brethren, many of us that met last conference will never meet again in this life. If not, I hope to meet you all on the other shore, where we meet to part no more. You that are in the ministry remember me, for I am here alone. As you go to conference next May have love enough for the lambs of God's flock on your way going or coming home to stop a few days with us is my prayer. If you write direct to

JACOB KONKLE.

Reynoldsburg, Ohio.

Good fruit, though it does not constitute the goodness of the tree, is necessary to demonstrate that it is good.—Dr. Bunting.

The sacred Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

If God gives me work to do, I will thank him that he has bestowed on me a strong arm; if he gives me danger to brave, I will bless him that he has not made me without courage; but I will go down on my knees and beseech him humbly to make me fit for my task, if he tells me it is only to stand and wait.—Jean Ingelow.

CHILDREN'S DEPARTMENT.

For the Evangelical Visitor.

FOR THE CHILDREN.

MY DEAR CHILDREN:—Our editor calls for some one to write for the children's column and now to begin. More than one month of the new year has passed away—gone never more to return and what have we done? Have we done anything to make ourselves better or to make any one else happier? Did you ever think what a little thing it takes to make some one happy. Getting your lessons well at school will make the teacher happy. They will not be annoyed by a poor recitation and will feel that their labors are not in vain and you are really the winner. A quick and pleasant response when father or mother calls will bring a smile and make their hearts glad, and among schoolmates and playmates how pleasant it is to play with those who will say when little things go wrong, "Oh no matter, let us play something else or I don't care if you want to be first, I will take that place." How truly a "soft answer turneth away wrath" as Solomon, the wisest man who ever lived, tells us in that book of books, the Bible. Even the tiny baby in the cradle who can not say, don't be cross, will be hushed to sleep sooner by a cheery pleasant voice. And then how many things one sees when they make themselves agreeable; even the sun seems to shine brighter and if it should rain why there are books and papers and may be some necessary work all of which goes to make up the daily round of our lives and I believe that the best men and women who live today were pleasant and helpful boys and girls.

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The best way to bear crosses is to consecrate them all in silence to God.—Fletcher.

A good conscience is a continual feast, and a peaceful mind the ante-feast of heaven.—Bishop Reynolds.